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of Codex Bezae. It may be that this strange codex has not been accorded sufficient attention by editors, but the use made of it by Professor Ramsay impresses one not under like infatuation as arbitrary. At one moment he is using it as a foil to the accuracy of Luke; at another he is discovering in it a text more correct than that of the great uncials (*e. g.*, 278 n., 242). Secondly, the identification of the visit to Jerusalem, Galatians 2, 1-10, with that of Acts 11:30 and 12:25. This is not altogether a novelty, but it has never been urged more earnestly. On the whole, it may yet appear that Professor Ramsay has accomplished another *coup* after the fashion of South Galatia. With all its difficulties the view certainly makes some of the later history more natural. But one should distinguish between the two sorts of arguments the author has used. As an archæologist Professor Ramsay is for more authoritative than as a critic or an exegete.

One great value of the book lies in its intuitions. Its author is wonderfully quick to see implications and relations. Whether one accepts the view or not, one cannot withhold admiration for the power to manufacture hypotheses seen in his grounds for dating of the book in the time of Domitian (pp. 123, 386-389); the interpretation of Paul's exploiting of the imperial administration (pp. 125, 134, 255); the discovery of a trial before a University Senate in Paul's experience on the Areopagus (p. 245.) But this power is liable to mistakes, and certainly some of Professor Ramsay's explications of Acts at first glance seem a tribute rather to his ingenuity than to his judgment. One would like his authority for his belief that the Jews at Corinth were a "self-administering community" (p. 259); and that the grain ships from Alexandria were managed by the Roman government something after the fashion of a navy (pp. 323-325).

Yet after all, one must accord the book hearty praise. There is hardly a page in which the reader will not discover valuable hints or facts that will aid in appreciating Acts. Taken altogether, the volume is wonderfully stimulating and of value, especially in steadying criticism of Acts. As a literary production, it is disappointing, it is true, and as an account of Paul's travels it not only is sketchy but it has fallen into the evil ways of any book "worked up" from lectures by the champion of a theory. But nevertheless, we can forgive much in so stalwart a champion for rational criticism and so warm an admirer of Paul. And with all its defects it is a book that will immensely repay reading, for its very weaknesses are those of genius and of affluent scholarship.

S. M.

The Egypt of the Hebrews and Herodotus. By the REV. A. H. SAYCE.
New York: Macmillan & Co., 1895. Pp. xvi.+342. \$2.00.

Professor Sayce makes books with great rapidity, and if their quality were equal to their quantity, the reader would find no fault. It must be confessed, unfortunately, that the capital with which the professor of Assyriology at Oxford deals does not seem to be very great. There is little that is new in this

book. The same old friends that have greeted us in his *Higher Criticism and the Verdict of the Monument*, in his *Patriarchal Palestine*, and in the prefaces of the new series of *The Records of the Past*, as well as in the various contributions which he has made to periodical literature attacking the methods and results of the higher critics from the point of view of archæology, turn up again here with the same freshness. Here is again the discovery of Ebed Tob and his relation to Melchisedek, *abrek* which the Egyptians cried before Joseph, and its derivation from *abrikku* (*abarakku*), the immense significance of Kirjath Sepher around which the widespread culture of Canaan gathers, the same untiring emphasis upon the Semitic character of the reformation of Amenhotep IV. and other old favorite new discoveries that have done valiant service in Mr. Sayce's preceding volumes. Even if all these reiterated assertions were true, they would be somewhat wearisome by this time, but unfortunately they are unproved assertions in many cases, and one feels like protesting against the incessant repetition of these things in books which are given taking titles, but to which the contents do not correspond.

This book proposes to follow the history of the Hebrews and the narrative of Herodotus so far as these concern and come into connection with the history and antiquities of ancient Egypt. To discuss the Egyptian material of Herodotus is indeed something new and desirable, and the task is excellently performed, though its service to travelers in Egypt at the present day for whom the author claims to have prepared it, does not appear to us to be very great. The book is written with more than Mr. Sayce's usual rapidity, and the slips in the statements of matters of fact are not infrequent. On page 17 Mr. Sayce asserts that Josephus agrees with the statement of Africanus that the Hyksos were in Egypt nine hundred and fifty-three years. This is directly contrary to what Josephus says, as he gives the time as five hundred and eleven years. The mother of Amenhotep III. is said to have been an Asiatic. The various references to Shalem in the lists of towns captured by Egyptian kings are referred to Jerusalem. There is extraordinary faith in the absolute historical character of these lists and not a few fine theories are based on their uncertain information by Mr. Sayce. Kadesh on the Orontes is said to be the southern capital of the Hittites. Ramses III. is said to have fought the sea people in Egypt. Bes is described as a warrior god that came from the coast of Arabia. All these things are matters which are either quite unknown, or uncertain, or the contrary of them is more likely. Two misprints are probable: that on page 79 (line 8 from bottom) where "western" should be "eastern" and *vice versa* (in line 5), and that on page 268, where Osorkon II. should be Osorkon III.

There are some things that will be interesting to biblical students in this book. Mr. Sayce holds that Abraham entered Egypt in the time of the Hyksos kings, two centuries after their conquest of the land. This would, according to his chronology, bring Abraham there in 2350 B. C. He holds that the sons of Jacob came into Egypt at the beginning of the last Hyksos

dynasty, about B. C. 1700. This leaves a period of about six hundred and fifty years to be occupied by the lives of Abraham, Isaac and Jacob, which cannot, according to biblical chronology, cover any more than two hundred and ten years. How Mr. Sayce would explain this we do not know. He holds that the Hebrews could not have entered Canaan until the last days of Ramses III., or, even, after that monarch; that the forty years of the wandering are an indefinite period. Perhaps the most helpful chapter in the book is that upon the condition of the Jews in the age of the Ptolemies. On the whole we cannot recommend the purchase of this book to those who have Mr. Sayce's former volumes. G. S. G.

LITERARY NOTES.

THE F. H. REVELL CO. (Chicago, \$.75) has just issued in an attractive form the addresses delivered by Rev. Andrew Murray at the Northfield Conference under the title *The Master's Indwelling*. American readers will be glad of this opportunity to get an authorized edition of these impressive and earnest addresses.

ONE of the most attractive books of the month is *The Evolution of Church Music* by Rev. J. Landon Humphreys (New York: Scribner. \$1.75 net). And its contents are in keeping with its mechanical makeup. As might be expected, the author is by no means enthusiastic over popular American psalmody, though recognizing the great service to popular worship of Mr. Sankey and similar composers. It would pay any pastor to read this little book, which, with excellent taste, is not written in technical language, and which is full of enthusiasm for really noble music.

ALICE GARDNER in JULIAN, PHILOSOPHER AND EMPEROR, AND THE LAST STRUGGLE OF PAGANISM AGAINST CHRISTIANITY (New York: Putnam's) has given us the best treatment of Julian (that much hated, much slandered and much erring man) which we have at present in English. It reveals to us the intense enthusiasm of the Emperor for old Greek thought, and the extraordinary short-sightedness of his attitude in relation to Christianity. The fact comes out clearly that the greatest blessing which ever happened to Julian was his early death.

IN his OLD TESTAMENT HISTORY FOR JUNIOR CLASSES (Part I., *From the Creation to the Settlement in Palestine*. Clarendon Press. 259 pp. \$.60), the Rev. T. H. Stokoe, D.D., has made a praiseworthy effort to produce a text-book for the study of the Old Testament, but only to fail dismally. Why anyone should wish to reprint passages from the Bible on one side of the page and make notes on the other, and think that he has thereby produced a compact and helpful manual of Old Testament History we cannot imagine. There is no light or help in this book.